

A
BOOKE OF
BERTRAM THE
Priest, Concerning the
Body and Blood of Christ,
*Written in Latin to Charles
the Great, being Emperour,
aboue eight hundred
yeeres agoe.*

Translated and imprinted
in the English Tongue.

Anno Dñj. 1549.

And now the fourth time publi-
shed for the profit of the
Reader. 1623.

L O N D O N

Printed by John Dawson for Eliza-
beth Iaggard, at the hand and
Starre nere the middle Tem-
ple gate. 1623.

BOOK OF

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TO
MY M V C H
HONORED FRIEND,
SR. WALTER P Y E, Knight;
the KINGS Ma^{ties} Attorney
of the Court of *Wards*
and *Liveries*.

S I R;



I have nothing of
my owne worthy
of your loue, but
behold a great
Worke of ano-
ther Mans in this little Volume, I

A 2

De-

THE EPISTLE

Dedicate vnto you. It was presented to a great Emperour, Charles the Great, and by him it was approved as heire generall to the ancient Fathers : The Author is now after 800. yeeres questioned for his birth-right, and the Polemicall Writers of this Age are not as yet agreed whether he be spurious or legitimate. I hope the Preface following (his very enemies being Iudges) will free him from that imputation. His revenue is the doctrine of the blessed Sacrament, ancient and hereditarie : His tenure is in Capite of the Lord Paramount. My suit is an Information may be exhibited against his accusers, and if you see no iust cause whereof they doe accuse him,

DEDICATORY.

him, let your wonted Iustice decree
him for the right heire ; if otherwise,
let him stand or fall according to
your Wisedome, and his owne Worth,
and in doing him this right, you
shall oblige me with the rest of your
favours faithfully to loue you and
yours.

HUMFREY LINDE.

DEED OF AFFIRMATION

I, the undersigned, do hereby affirm and declare
that I am a free and lawful citizen of the
State of New York, and that I am not
under any legal disability, and that I am
not a bankrupt, and that I am not
a debtor, and that I am not
a convict, and that I am not
a person who has been
deprived of his civil rights,
and that I am not a person
who has been declared
insane, and that I am not
a person who has been
declared incompetent,
and that I am not a person
who has been declared
incapable of managing
his own affairs, and that I
am not a person who has
been declared a lunatic,
and that I am not a person
who has been declared a
person of unsound mind,
and that I am not a person
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person of defective mind,
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person of inferior talents,
and that I am not a person
who has been declared a
person of inferior gifts,
and that I am not a person
who has been declared a
person of inferior endowments,

HANDED TO ME



The Preface to the R E A D E R.

THe great contenti-
on that was betwixt
the two women, who
should be the Mo-
ther of the living childe, was by
Salomon easily decided, and the li-
ving childe by his wisdom was
restored to the right Mother. If
Truth & Peace had ioyned hands
with *Rome* and vs, Wisdom her
selfe would haue iustified her chil-
dren, and our Adversaries would
haue resolved this question (which
without all question is to be resol-
ved) that *Bertram* was the true Au-
thor of this fruitfull issue, and his

1 Kings
Chap. 3.

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Doctrine was the Tenet of the ancient Fathers and the Church his Mother.

But such is the condition of the Church of *Rome*, that although the true sonne may as easily be knowne by his voice as *Iacob* was from *Esau*; yet the Mother that bred this childe would make him an *Esau*, and supplant him of his birth-right; the wombe that brought him forth disclaymes his Doctrine, the Church that gaue him sucke out of her two breasts, the two Testaments, denies him entertainment: and yet behold the Mother of the childe, and this Authors Mother do sympathize: The Mother of the childe although she were a strumpet, yet would she by no meanes suffer her son to be divided, nor accept of a dead childe, although it was presented to her as her owne. This Authors Mother

TO THE READER.

ther (although at that time of his birth she had lost much of her wonted modestie) yet would shee not agree, to haue her blessed body of the Sacrament to be divided and given by the halfes, yea, although what was offered her, Christ told her it was her body; yet by no meanes would she allow of the dead Letter which killeth, but of the quickning Spirit which giueth life.

Here we see the Church of *Rome* is auncient, not her errors. We acknowledge she was a Mother Church, and had sometimes *Kings for Nursing Fathers, and Queenes for Nursing Mothers*: yea, behold this man *Bertram*, had a King, a great King, *Charles the Great*, to his Nursing Father, and the Romish Church, sometimes the fairest amongst women, gaue him milke out of her sacred Breasts,

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Breasts, as a Nursing Mother.

If there be any remembrance left to Parents for their childrens merit. *Mother, behold thy Sonne.*] If there be any meanes left for children to relieue their blind and decayed Parents. *Sonne, behold thy Mother.*] Such is our charitie to the bond-woman & her children, that we pittie them, we pray for them, yea, in this Subiect of the reall presence; We heartily wish, that men had not studied so much to be open where the Scripture is silent, and that curious wits had not beene wise above sobrietic, to haue searched into the wayes of the Lord, which are past finding out. That which *Durandus* is reported to haue said, doth not dislike vs; *We heare the Word, we perceiue the sound, we know not the manner, we beleeeue the Presence, we beleeeue (I say) the Presence as well*

as

B: Andrewes
against Bel-
lar. cap. 1.

TO THE READER.

as they, concerning the manner of the Presence, we doe not vnadvisedly define, nay more, we doe not scrupulously enquire: no more then we doe in Baptisme, how the Blood of Christ cleanseth vs, no more then we doe in the Incarnation of Christ, how the diuine nature is vnited to the humane, we reckon it amongst the Mysteries, and indeed the Eucharist is a Mysterie, the remaynders whereof should be consumed with fire, that is, (as the Fathers doe elegantly vnderstand it) which should be adored by faith, not debated by reason.

But to come to the Author and his Authoritie. Behold, after 800. yeares silence in the graue, there is risen this Champion, to confute this new borne Brat, *Transubstantiation*. All the credit that I haue, or am like to haue in the Church of God, I will ingage it vpon the worth of this little Tract. A worke
not

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not powred forth vpon Adventures, but composed with mature deliberation, being required therunto by *Charles* the Emperour, (neither was it likely, that *so great an Eagle as Charles*, would consult with flies) in whom it was hard to say whether Learning or Magnificence had the vpperhand: and for these later times, let the iudgment of that famous Bishop and Martyr, Dr *Ridley* informe vs, of whom I may truely say what *Ierom* did of *Nepotian* (*Pectus suum Bibliothecam fecerat Christi, nec doleat Ecclesia quod talem amiserit, sed gaudeat quod talem habuerit,*) who publicuely honoured this Treatise in his Disputations at *Oxford*, and privately bequeathed it as a Legacy to Dr *Brookes*, affirming it to be the first meanes of his conversion, and reducement from the common error of the Roman Church.

But

*Ierom ad
Paulinum.*

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But behold the Authoritie of this man, and the dexteritie of his subiect, is so great an eye-sore to our Adversaries, that they cannot with any patience reflect vpon him: Here shall you see *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*, but both against *Iuda*; here you shall see *Iurors* and *Iudges* reconciled, as *Pilot* and *Herod*, but both against *Bertram*: Will you haue him brought as *Paul* was before the Councell, & set before them; *Behold the Man*. The Iudge doth harken, the Councellers be silent, the Cryer biddeth peace, all the people are attentiu to know the cause whereof they would accuse him.

Bellarmino the Fore-man of the Inquest, he saith, *That Bertram the Priest liued aboue 800. yeares since, and was the first that brought in question*

*Bellarmino de
script. Eccle-
siast. Tom. 7.
fol. 121.*

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stion the Reall Presence, but saith he, Paschasius Ratbertus, an Abbot wrote fully and freely of that subject against him. So then we see him here confessed for the Author, but opposed for his Doctrine, if Bellarmine haue spoken the truth, beare witnesse with him of the truth. Oncly let me tell you, I haue read that whole Tract of Paschasius, Printed by them, and there I finde he writes of the Reall Presence, he mentioneth two Sacraments, & maintaines the communion in both kinds, but of Bertram in his whole Treatise *nequē quidem*, he makes not so much as mention of him: and this mine eyes haue witnessed the Truth against the Fore-man.

In his Treatise of
Convers.
part. 2.
cap. 10.

The second is F: Parsons:] Bertram (saith he) was wholly of the Roman Religion, and so liued and so died aboue eight hundred yecres agoe, though

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though after his death some of Berengarius followers, did forge a little Pamphlet in his name against the Reall presence of Christs bodie, as favouring the Berengarian Heresie: Here then we haue the man confessed but not his doctrine: I wonder these two Elders liuing so neere together in Rome, were so farre asunder in opinion; Surely they agree like the two Elders against *Susanna*, both ioyned together to accuse the innocent, and both out of their own mouths must receiue the like judgement.

The third:] *About the yeare 806. Delirare cœpit Bertramus* (saith *Garetius*). This man acknowledgeth *Bertram* for the Author, but condemnes him for an old Dotard.

The fourth:] *Langdailius*, He affirmeth, That though in some things he transgressed the forme of words, yet he holdes correspondencie with the

Lib: consens:
omniū atq:
de verit: Chi:
in Euchar:
centen: 9.

Langd: lib. 2.
Cath: consut:

THE PREFACE

the Catholique Roman Doctrine.

By this mans saying, I see no
caule why Bertram deserved a
Writto priviledge his dotage.

The fifth:] Sanders he saith, That
under the name of Bertram, there is
a Booke extant of the Eucharist,
which is said to have bin lately writ-
ten, or devised by some of Berengari-
us followers, for that there was no
such Doctrine then read, or knowne
in that time of his living.

The sixth:] Reynolds the Priest
saith, toward 800. yeeres after Christ,
one Bertram, and a little before him
one Scotus wrote darkly of the truth
of this Sacrament, but whatsoever
the private opinion of Bertram was
his publique speeches and writings
sounded so ill in the eares of the Ca-
tholiques of that age, that Paschasius
an Abbot made a very learned Booke
in refutation of him. These two
hold together like a rope of Sand,
the

De visib:
Monarch.
Eccles. lib. 7.
An. 816.
Cc.

In his Trea-
tise of the
Sacram:
cap. 1. fol. 23.

TO THE READER.

the one saith, *Bertram* did write but obscurely, the other saith, It was not *Bertram*, but some obscure Authors; the one saith, there was no such doctrine published in that age, the other saith, that *Scotus* at that time wrote darkly, as *Bertram* did on the Sacrament.

The seventh, and eight:] *Oecolampadius*, vnder the name of *Bertram* wrote this Booke to Charles the Great, saith *Possevinus* and *Sixtus Senensis*.

The ninth:] *The Worke is spurious, and tainted with the Leuen of Berengarius heresie, saith Gregory de Valentia.* These also might well agree, if they could reconcile the times and their different opinions: for *Berengarius* lived about fixe hundred yeares agoe, and *Oecolampadius* about a hundred. But if either *Berengarius* followers, or *Oecolampadius* himselfe wrote this

B

Tract

Possevinus: pref.
ad Lect: rom.
1. Apparatus
Sixtus Sen:
prefat. in
Bibl.

Greg. lib. 1.
de pref. Chri
in Euch: c. 20

THE PREFACE

Tract of *Bertrams*, it must needs be that *Paschasius Ratbertus*, who wrote against this Treatise 800. yeares agoe (as *Bellarmino* & *Reynolds* doe affirme) did write by the Spirit of Prophecie against *Berengarius* followers, & *Occolampadius* long before they were borne.

In his Par-
liament of
Christ. Sacr.
in the Pro-
logue.

The tenth :] *Dr Heskius* saith, that *Bertram* in the time of *Charles*, wrote of the Sacrament suspiciously, and yet in such sort, as no man could be certaine, what hee assuredly meant.

De Ador:
Euchar:
cap. 19.

The eleventh:] *Espenceus* saith, That *Bertram* wrote a Booke to *Charles the Emperour*, of the Sacrament; yet in the iudgement of those that favour his error, he doth intangle both his cause and the minde of the Reader, and although he citeth many of the ancient Fathers, yet one while he seemeth a Catholique, another while of another opinion. These two
are

TO THE READER.

are nere to reconciliation, for they both agree vpon the certaintie of the Author, but cōdemne the vncertaintie of his doctrine.

The twelfth:] *Trithemius*, a man without exception, he saith, That *Bertram the Priest* was exceedingly skilfull in the holy Scriptures; he was sharpe in wit, famous in speech, neither was he lesse notable in life then in learning; he wrote many famous and excellent Workes vnto Charles the Great, the brother of Lotharius the Emperour; he wrote a praise-worthy Booke, (to wit) one Booke concerning the Body and Blood of the Lord; he flourished in the daies of Lotharius the Emperour, about the yeare of Christ 840.

You haue heard the great Enquest, what they can say against this Author. Yet all this while the Trumpet hath given an uncertaine sound. Some (you see) denyes

*Trithemius
de Bertr.*

THE PREFACE

the man as a singular Novelist, others acknowledge the Author, but affirme this Worke to be suppositious, others say, he held the catholique opinion in the maine, but squared in the forme of speaking, so that hitherto you see the Jurors are not agreed among themselves, and therefore they cannot giue vp their Verdict against him: Onely this last witnes doth best resolve all the former doubts, he sheweth, that *Bertram* was no dotard, he shewes it could not be written by *Berengarius*, or his followers, for he liued & wrote this Worke to *Charles* 200. yeares before his time, he shewes he was not spurious but the true Author, and by this his testimonie doth cleerely exclude *Oecolampadius* for the Author, whose writings were not extant when *Trithemius* made his Catalogue of this and other Authors.

Cer-

TO THE READER.

Certainely, if these men had beene sworne to the Truth as well as to the Church, the Foreman of the Inquest, and the last, would haue reconciled all the rest.

You haue heard (Gentle Reader) the Popes tenants, his sworne servants, our sworne enemies, their best witnesses, *Bertrams* worst accusers, bound by oath to maintaine the Papacy, divided amongst themselves. Now listen and heare their soveraigne Iudges giue sentence, and according to their agreement, let him stand or fall in your judgement: And first let their Lord chiefe Iustice, Pope *Clement* the eight be heard; for, as he cannot erre, so he may not be contradicted. *Let not Bertram be read* (saith he) *but with leaue of the Apostolique See, and with this condition, that the Reader may confute the beretiques by the errors of that booke.*

*Ant. Possene
Appar:
Pag. 230.
Tom. I.*

THE PREFACE

Ind: libr.
prohibited
Anno 1559
& Trident.

Acts 25.16.

The next are the *Romane Inquisitors*, and the *Trent Fathers*; these also haue decreed him to be included in the number of *Authors prohibited*. So then you haue two principall Iudges, a Pope & a late Councell condemning him, and yet this may be thought a strange thing, that without a legall proceeding, without triall of the partie, without hearing him, or his Advocate speake for him, to adiudge him? Is it worse with the Church of *Rome* at this day, then it was with *Heathen Rome* in the time of *Cæsar*? Behold what *Festus* the Governour answereth *Pauls* accusers in the like case: *It is not the manner of the Romans to deliuer any man to dye before that he which is accused haue the accusers face to face, and to haue licence to answer for himselfe concerning the crime layd against him.* If *Bertram* had beene arraigned

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ned and condemned when he was living; if his accusers had beene brought face to face before the Emperour, there might haue bin some pretence, some Plea, some Record against him; but after seaven hundred yeares continuance to giue sentence, and to sit in condemnation against him as Plaintiff, Witnesse and Iudge that is neither allowable in Church nor State.

Well, What will *Bertram* doe in this case? Surely, he will appeale (*as Paul did to Cæsar*): but to whom? Not to one man alone, but to a multitude: not to an ignorant multitude, but to a learned; to a Vniuersitie, not on our side (for they would be partiall) but on theirs, the famous Vniuersitie of *Doway* in France, there he was a free denison, bred and borne, and his request is to be tryed by his

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Countrie. Since therefore he hath appealed to the learned men of Doway, to Doway let him goe. Now I pray what will these Iudges doe? They heare the Popes sentence, the Councils decree, the Inquisitors severe Iudgement, they weigh soberly his accusers reasons, they examine diligently the Author himselfe, and finding the former doome too heavie for so slight errors committed by him, they re-peale the sentence, and vpon more mature deliberation had of the Author, and his Doctrine, with the consent of Philip the second, and the Duke of Alba to all the Romish Catholiques in his behalfe, send Greeting.

*Ind. Exurg.
Belgie: p. 5.
edit. Antw.
An. 1571.*

*Although we care not greatly for this Booke of Bertrams, whether it be extant or no, yet because it is often Printed, and read of many, and the Heretiques know by a Catalogue of
for-*

TO THE READER.

forbidden Bookes, that he was a Catholique Priest, and deare unto Charles the Great, and because we Comment upon other Writers of the same age, and extenuate their errors oftentimes by a fauourable construction of them, by the same reason we may allow Bertram, and acknowledge him, for there is nothing worthy of reprehension in him, setting aside a little obscuritie in his stile, & his ignorance in vsing some darke words and sentences, which with marginall notes affixed, may manifest the true sence and meaning of the Author.

Here then is his last definitiue sentence pronounced; they allow the Author, and they allow the worke, so that a right construction be ioyned to his right meaning: and that no misprision may happen to the parties on both sides, the Iudges in the particulars haue delivered their Observations.

(Viz.)

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*Lege in India
Expurgat:
Belgic. edit.
An. 1571.
visibiliter.*

*(1)
Invisibiliter.
Substantia.*

*(1)
Accidens.*

*Ind. Expurg.
Belg: Antw.
An. 1571.*

*(Viz.) Where he sayes, (folio 1137.)
Visiblie; that is to be read and under-
stood, say they, Inuisiblie: and where
he sayes (infra) versu 36.) the Sub-
stance of the creature which was be-
fore consecration, remaineth after
consecratio, by the substance is meant
(say they) the accidents doe remaine.
Thus our Adversaries haue a free
dispensation to reade him with
these and the like conditions ex-
pressed. It is freely granted, let it be
freely accepted. Now if I should
question, how it were possible
that the substance of bread should
be annihilated, and the accidents
remaine without a Substance, it
were no disparagement for me
not to vnderstand it, for I doubt
not, saith the *Index Expurgatorius*,
but Bertram in those dayes was ig-
norant, how the accidents could ex-
actly subsist, without any substance,
which this later age hath most sub-
tilly*

TO THE READER.

tilly and truely found out; Neither is it to be marvailed, saith Gregory de Valentia, that some ancients haue both thought and writ lesse considerably concerning Transubstantiation, and this is an answer (saith he) brieft and simple, and no way inconuenient. The reason (as I conceiue) is given by another of their side. The Doctors of these latter times haue attained more understanding in some things then the ancient Fathers, for they are like children (say they) standing on the shoulders of Gyants, who being lifted up by the talnesse of the Gyants, no marvaile if they see further then they themselves.

It is true indeede, that this doctrine in Bertrams time had not that full streame and generall currant as it had in the ancient Fathers time before it, as it appears in his Preface to Charles the Great.

Neither

*De Transub:
lib. 2. cap. 7.
Breue et simplex & sine
ullo incommodo respon-
sum.*

*Dominic.
Bannes 22.
pag. 58. &c.*

THE PREFACE

Neither was this Doctrine broached by a *Novelist*, for then the Emperour would haue condemned it, or at least-wise haue confuted him, neither did he alone in this time hold this Doctrine, for *Scotus* about that time wrote a Booke of the same subiect. *Alcuinus*, Tutor vnto the Emperour, *Venerable Bede*, & *Charles* the Emperour himselfe, did all savour one thing, and speake one thing at the same time with the same Author. Neither did he in this opinion leane to his owne wit, but *did pursue and tread in the foot-steps of the holy and ancient Fathers*. Such was his answer to the Emperour, and such will his Doctrine manifest it selfe vnto the Reader. Neither could this Doctrine be hereticall, for saith *Petigian*, for a thousand yeares after *Christ* and more, there was no Heresie in the Church

con-

*Alcui: lib. de
divinis offic.
Beda lib. 2.
de Tabernac.
cap. 2.
Carol. Magnus
in Epist.
ad Alcuinū
lib. 2. de
offic. pa. 100.
Edit. Coloni-
ensi.*

*Petigian: in
4. Sentent. d.
10.9.1. art.
1. pa. 353.*

TO THE READER.

*concerning the Reall presence, as it
appeares (saith he) both by sacred
Councels, and doctrine of the Fa-
thers.*

Besides, if this Author had bin
single in his opinion, as he was
singular, how comes it to passe,
that in these times he is so much
opposed, and in former ages, he
was not confuted? To question
the Writers, to obscure the Au-
thors, to mutilate their Bookes,
argues a distrust of the truth and
goodnesse of the cause, and as *Ar-
nobius* sometimes answered the
Gentiles. To intercept our Writings,
and to drowne our Authors, it makes
no defence for your Gods, but rather
it argues your feare least the Truth
should appeare.

Besides, how comes it to passe,
that there is such difference of o-
pinions concerning this man?
how is it that their kingdome is
so

*Arnob: Ad-
versus Gen-
til. lib. 3.*

THE PREFACE

*Cyp. lib. 3.
Epist. 13.*

so much divided against it selfe,
that they cannot by any glue of
Concord (as *Cyprian* speaketh) nor
bond of unitie be conioyned? Some
hold of *Paul*, some of *Apollon*, some
allow the Booke, others deny the
Author: Is the Worke-man and
the Worke divided? Is the Author
of the Booke commended, and the
Booke it selfe condemned? Is this
the wisdom and pollicie of the
Church, to cry some one thing, some
another, like the common *Crafts-*
men for their great *Diana* of the *E-*
phesians? These things were much
to be wondred at, especially by
one that wants perhaps the lei-
sure, perhaps the knowledge, to
search into these doubtfull dis-
putes, but that the ingenuous
confession of *Erasmus* will satisfie
a further inquisition. It is plainely
found (saith he) that many things in
Luthers Bookes are condemned for
he.

TO THE READER.

hereticall, which in the Bookes of Bernard and Austen are read for holy and Orthodox. Agreeable to that saying of Maldonats, expounding a place of Scripture: *Although I have no other Author (saith he) for my exposition, yet I allow it rather then that of Austens and others, (though it be most probable) because this of mine crosseth more the sense of the Calvinists.*

Thus then to end with the Church of Rome (with whom I began:) *Shee is like a Woman fallen from her ancient happinesse, and retaining onely some signes thereof: shee hath the Sheaths and Caskets where the Ornaments lay, but the goods themselves she is spoyled off. Hence it is that wee are departed from their Church, as Moses sometimes departed out of Egypt, or as S. Austen from the Manichees: We have departed from them in body, they first de-*

Maldon:
Comment. in
Ioh. 6.

Id. Pleusit.
lib. 3. epist.
408.

Chrysost. in
Math. Ho-
mil. 49.

THE PREFACE

departed from vs in minde: we from them by place, they from vs by faith: we haue left with them the foundations of the walls; they haue left with vs the foundations of the Scriptures: We are departed from them in the sight of man; they are departed from vs in the iudgement of G O D. And as concerning this Author which I here present vnto you, I will say, as S. *Ierom* answered *Evagrius*, who desiring his opinion concerning *Melchisedec*, whether he were the holy Ghost; S. *Ierom*, when he had shewed him the iudgement of the ancient *Fathers*, of whom some thought *Melchisedec* a Man, some an Angell: You haue (saith he) what I haue heard, what I haue read touching *Melchisedec*, to bring forth the witnesses it was my part, let it be yours to iudge of the credit of the witnesses.

Ierom: Epist.
126. ad
Evagr.

Behold

TO THE READER.

Behold (*Gentle Reader*) the Worke-man and the Worke: I haue cited the opinions of the Moderne Writers, and of the best concerning this Author, it is your part to iudge of the credit of them: it was my part to summon their appearance for the tryall of the partie, it is your part to iudge of the sufficiencie of their prooffe, & their good agreement amongst themselves. You haue the Author aboue 800. yeares continuance, you haue his doctrine aboue 1500. yeares: if his prooffe make it not good, we will disclayme both the Author, and his Doctrine.

If such a light did so shine when the Church was so much darkened and obscured with the mists of Ignorance, pittie it were but this *Lampe* should receiue a new *Light*, (*by reprinting of him*) which the

THE PREFACE, &c.

Iniquitie of the times hath almost extinguished.

Briefly, all that I can say of the Author, is this; That which *Vincentius Lyrinensis* spake of *Tertulian*, may very fitly be attributed to him; *His words are senses, his senses victories*: and as concerning the Worke, and the exquisite performance thereof, I will say in two words: *Exegit Monumentum*: It may stand, (and long may it stand a Monument to after Ages) that he may be justified in his sayings, and cleare when he is judged.

H. L.

Bertram the Priest, his Preface
Concerning the Body and Blood
of the LORD, written to
CHARLES the Great,
being Emperour.



*I Am commanded by
you (famous Prince)
to declare unto your
Highnesse, what
iudgement I am of,
concerning the My-
stery of the Body and Blood of Christ.
Certaine it is, that as this commande-
ment doth well besee me your magnifi-
call and Princely estate: so is it a most
hard thing to be performed by my
poore and small power. For what is
more meet for your Kingly prouidence
and gouernment, than in respect of
your selfe to be universally wise, con-
cerning his holy mysteries, who hath*
C 2 *vouch-*

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vouchsafed you worthy of the Kingly
seate: and in respect of your Subiects,
not to suffer them to thinke diverse
things, concerning the Body and Blood
of Christ, in which, doubtlesse, consisteth
the whole summe of Christian
Redemption? For while some of the
faithfull affirme, that the mysterie or
Sacrament of the Body and Blood of
Christ, (which is daily celebrated and
administred in the Church) is done
under no figure, and under no couer at
all, but performed under the naked
manifestation and shew of the truth it
selfe: and againe, while other some testifie,
that these things are contained
under the figure of the mystery, and
that it is one thing which appeareth
to our bodily senses, and another thing
that our faith looketh vpon, it plainly
appeareth that there is no small diuersitie
and difference amongst them.

1 Cor. 1. 10

And whereas the Apostle writeth
vnto the faithfull people, That all of
them

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them should savour one thing, and speake one thing, & that no schisme should appeare amongst them, we must needs say, that they are by no small schisme divided, and rent asunder, who not thinking the selfe same things, doe speake diversly of the mysterie of the Body and Blood of Christ. Wherefore your Kingly Maiestie and Highnesse being provoked no doubt with the zeale of Religion (though perhaps not quietly and indifferently considering of these things) and desiring also, that all men should (according to the Apostles Commandement) thinke and speake one thing, doth diligently search for the mysterie and secret of truth, that so you may call backe such therevnto, as haue wandered and strayed. Wherevpon also it commeth to passe, that you disdain not, to demand and aske the truth of this matter, euen of very poore & base men, perswading your self, that the mystery

THE PREFACE.

of so great a secret, cannot be knowne, but by inspiratiō and revelation from God, who hauing no respect of persons sheweth forth the light of his truth, by whomsoever he himselfe hath chosen to so great a matter. Now, as it is very pleasant for me poore man, to obey your commandement: so I confesse it is a very hard matter for me, to dispute and reason of a matter so farre estranged from mans understanding and senses, and into which a man cannot pearce or enter, but by the instruction and teaching of the holy Spirit. Wherefore, I being at this present, subiect to your Highnesse cōmandement, and yet trusting & cleauing to the ayde and assistance of him of whom we will speake, will assay by what words I can to open my iudgement concerning this matter, not leaning in the treatie thereof to mine own wit, but pursuing and treading in the foot-steps of the holy and auncient Fathers.

Here



Here beginneth the Booke
of *BERTRAM* the Priest,
touching the Body and Blood
of the LORD: which he
wrote to CHARLES
the Great, being
Emperour.



Our Highnesse Excellency demandeth,
Whether that the body & blood of *Christ*,
which in the Church
is receiued by the
mouth of the faithfull, be done in a
Mysterie, or in truth and veritie? that
is to say, whether it containe some
secret thing, which is evident to the
eyes of faith onely: or whether, with-
out the vaile or coverture of any my-
sterie, the bodily sight, doe outwardly

ly behold that, which the sight of the minde doth inwardly looke vpon, so that whatsoeuer is done appeareth manifestly or no? And this is the first question. The other is, whether it be that very body, that was borne of the Virgin *Mary*, that suffered, that dyed, that was buried, and that rising againe, & ascēding vp into heauen, sitteth now on the right hand of the Father or no?

Now let vs looke into the first of these two questions; and lest we be letted with ambiguitie and doubtfulnessse, let vs define what a figure is, and what the truth is, that so beholding and perceiuing some certaintie, wee may know, whither we ought to deferre the course of our reasoning.

A figure is a certaine shadow, by certaine vailes & covertures as it were, that is to say, darkely declaring the thing, which it intendeth to manifest: as for example, when wee minde to speake of Gods Word, we call it bread: so in the Lords Prayer wee desire to haue *daily bread* given vs. Also when Christ in the Gospell speaketh, saying:

Mat. 16. 11.

I am the living bread which came downe from heaven. Likewise, when he calleth himselfe a *Vine*, and his Disciples *Branches*, saying, *I am the true Vine, and yee are the branches.* For all these sayings, seeme to speake one thing, & yet mean another thing.

Ioh 6.51.

Ioh.15.1.5.

As for that which wee call veritie, or truth, it is the declaration of a manifest and plaine matter, which is not couered with any shew of shadowes, but insinuated and delivered, with pure and open (or to speak more plainly) with naturall significations: as when it is said, *That Christ being borne of a Virgin, suffered death, was crucified, dead, and buried.* Here verily is nothing shadowed, with figures ouer-couering the same, but the truth of the things declared, by the significations of naturall words or speeches: neither may wee here vnderstand any other thing, than that which is spoken and expresse. But it is not so in the former sentences, for neither is Christ the *Bread*, substantially, neither is Christ a *Vine* substantially, neither

Mat. 1.25.

1 Pet. 3.18.

1 Cor. 2.3.

Ioh. 19. 40.

&c.

ther are the Apostles branches substantially : wherefore in these later speeches there is a figure, and in those former, the truth (that is to say, a naked and open signification) is declared, by narration or plaine speech. Now let vs returne to those things (that is, to *the body and blood of Christ*) for whose these points haue beene propounded and vttered. Truly if that great mysterie be celebrated and done vnder no mystery at all, then it is not rightly called a mystery, because that cannot be called a mysterie, or secret, wherein there is no hidden thing, and wherein there is no matter remooued from our bodily senses, and wherein there is nothing covered, with some vaile or coverture. But that bread, which by the Ministry of the Priest, is now become the body of Christ, doth shew one thing outwardly to mans senses, and soundeth another thing inwardly to the mindes of the faithfull: Outwardly indeed the forme of Bread, which it had before, is set out, the colour thereof is shewed, and the

the favour thereof received and tasted. But inwardly a thing farre differing, yea, and much more precious, and excellently is shewed and set forth, and I say, it is much more precious and excellent, because it is heavenly, and because it is diuine: I meaning hereby that Christs body is manifested, which is either seene, or received, or eaten, not with the senses and faculties, or power of the flesh, but with the eye and sight of a faithfull or beleeving minde. The Wine also which by the Priest through consecration, is become the Sacrament of Christs blood, setteth forth one thing outwardly, and containeth another thing inwardly. For what other thing is superficially and outwardly looked vpon, then the substance of Wine? Taste it and it savoureth and smacketh Wine: smell it, and it smelleth Wine: looke vpon it, and thou mayst behold the colour of Wine. But if a man doe consider it inwardly, then it being, not the liquor of Wine, but the liquor of Christs blood, so savoureth to the
be-

beleevers minds while it is tasted, and is so acknowledged while it is beheld, and is so prooved to be, whilest it is smelled.

It is manifest that these things are so, seeing no man can deny them to be true, because the Bread and the Wine is figuratiuely Christs body & Blood. For outwardly and according to that which is seene, neither is any kinde or shew of flesh knowne to bee in that Bread, nor any drop of blood shewed forth in the Wine, and yet for all that, after the mysticall consecration, the Bread is no more called Bread, nor the Wine Wine, but both of them together are called the Body and Blood of Christ. For if (according to some mens mindes) nothing were in this matter taken figuratiuely, but the whole were considered and looked vpon in veritie or truth, then should faith worke nothing at all therein, because that no spirituall thing should be performed, but looke whatsoever the thing it selfe were, even that wholly should be taken, according to the
body

body, and a mans fleshly vnderstanding. And seeing that *faith* (as the Apostle *faith*) is the argument and evidence of such things as appeare not, that is to say, not of such substances as are seene, but of such as are not seene, we shall then in this action receiue nothing according to faith, because that we discern and iudge of all that is in it, according to our bodily senses. And what I pray you can be more absurd then to take Bread to be flesh, and to affirme, that Wine is blood? And a mysterie that cannot be, in which there is no secret or hidden thing contained. And how can it be said, to be Christs body and blood, in which it is not knowne, that there is any change made?

Now every alteration and change, is either made from that thing which actually it is not, into that which actually it is: or els when it is changed from that which it is, into that, which it is not: or from that which it is, to wit, in respect of quality, to that which it is, in respect of qualitie, though changed

Heb. 11. 1.

He proveth by three sorts of change, that there is no change made in the elements of the Supper,

The first
kinde of
change.

The second
kinde of
change.

changed perhaps into another qualitie. But in this Sacrament, if onely the truth be considered in simplicitie and plainenesse, and not another thing beleeved, than that which is beheld, no change can be knowne to be made, For neither hath it passed from that which it was not, into somewhat that is, as such a passage and change is many times made in growing things: for whereas they were not before, they to the end they might be passed, from not being, to that which is to be, or to being. But this passage, or change falleth not out here, because that the Bread and Wine, were; before they passed into the Sacrament of the Bodie and Blood of Christ. Neither yet can there be here, that passage or change, which is made from that which it is, to that which it is not, which change falleth out in things that through defect suffer a decay or fall. For whatsoever doth decay, was first and had it being, because that thing cannot suffer a decay or destruction, which neuer was. And yet, neither can this passage or change

change be knowne to be made in this matter, because that according to truth that very kinde or shape of creature which is before, is knowne still to remaine. Moreover, that change which is made, from that which is, to that which is not, which change appeareth specially in things, that suffer diversitie and varietie of qualities, as for example, when that which was blacke is turned into white, neither can that change I say be knowne to be made here: for nothing can be here found to be changed, either in touching, or in taste, or in colour, or in savour, Therefore if nothing bee changed herein, it is not then any other thing than what it was before. But it is another thing, for the Bread is become Christs body, and the Wine his blood, for so he himselfe saith: *Take yee, and eate ye, This is my body:* and speaking of the Cup, he sayth likewise: *This is the blood of the new Testament, which shall be shed for you.*

The third kinde of change.

Math. 26.
26. &c.

Therefore they, that in this question, will take nothing figuratiuely, but will

will haue the whole to consist in the simplicitie, and plainenelle of truth, must be demanded, how, and in what respect this change is made, so that now they be no more that, which they were before, to wit, Bread and Wine, but are the body and blood of Christ? For according to the kind and shew of the creature, and the outward forme of visible things, both of these, that is, the Bread and the Wine, haue nothing at all changed in them: and if they suffer no change at all, then are they no other thing, but that which they were before.

Your Highnesse (most noble Prince) perceiveth, whether the vnderstanding and mind of those men that thinke otherwise, proceedeth: for they denie that which men suppose them to affirm, and they are proved to destroy that which they beleue. For they doe faithfully confesse it, to be the Body and Blood of Christ, and in so doing, doubtlesse, they doe now protest, that the Bread and the Wine be not the same that they were before, and that if
they

they be some other thing then they were before, that then they haue admitted some alteration and change.

Seeing then that this cannot be denied, let them tell vs, how, & in what respect they are changed, for a man shall perceiue nothing, to be bodily & substantially changed in them. Therefore they must of necessitie confesse, either that they are changed, otherwise than bodily and substantially, and so by that meanes that they are not that which in truth they seeme to be, but some other thing, which according to his owne being, is not seene or perceived to be: or els, if they will not confesse this, they must needs denie it, to be the bodie and blood of Christ, which thing is very wicked, not onely for a man to speake, but also to thinke.

But for as much as they doe confesse, both the bodie and blood of Christ to be there: and that this cannot be, but by making a change into a better thing, and that this change is made not corporally or bodily, but

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He draweth
his reason
from a double absurditie.

spiritually: it must needs be, that they doe affirme and say, that this change is made figuratiuely, because that vnder the vayle or coverture of bodily Bread, and bodily Wine, there is the spirituall body of Christ, and his spirituall blood: not that they are the existences and beings, of two severall and divers things, that differ betweene themselves, that is to say, of the bodie and of the spirit: but because, that the kind or shew of Bread and Wine, is in one respect, one and the selfe same thing, that is, Bread and Wine, and in another respect, it is the bodie and blood of Christ. For in respect, that both of them are bodily and substantially touched, they are the kindes and shewes of a bodily creature, but in respect of power, because they are spiritually done, they are the mysteries of the body and blood of Christ.

An argument taken, from comparing Baptisme, & the Lords Supper together.

Let vs consider the fountaine of holy Baptisme, which is not without cause, called the fountaine or wel spring of life, because it reformeth them that be pertakers of it, to newnesse of a better

ter life, and maketh them, to liue to
righteousnesse, *which before were dead
in irrespases and sinne.* Hath it this
power and force, because, or in respect,
that the element of water, appeareth,
or is seene to be? and yet notwithstanding,
vnlesse it had in it a vertue and
power to sanctifie, it were not able to
wash away, the spots and filthinesse of
sinne: and vnlesse it contained the vi-
gor and strength of life, it could at no
hand giue life to them that are dead,
dead I meane, not in the flesh or body,
but in the soule or spirit. And yet not-
withstanding all this, if in that foun-
taine, we haue respect to that thing
onely, which our bodily sense looketh
vpon and comprehendeth, we can see
nothing, but a moyst and thinne ele-
ment, to wit, Water, subiect to corrup-
tion, and that such a one, as that of and
in it selfe, hath no other power in it,
but to wash our bodies. But after that
the power of the holy Ghost, by the
consecration of the Priest is come ther-
to, it is then become effectuell and
powerfull, to wash, not our bodies

Rom. 6. 4.
Ephes. 2. 1.

onely, but our soules, and made able also, by & through a spirituall power, to remoue spirituall filthines. Behold we see, that there are in one and the selfe same element two things, resisting, and as it were, striving one of them against the other, that is to say, we see a corruptible thing to giue incorruption, and a thing that hath not life, to yeeld and giue life also. Wherefore wee know that in this fountaine and wellspring, that is one thing, which the bodily senses may touch and perceiue, and therefore it is changeable and corruptible: and againe, that there is another thing in it, which onely faith can beholde, and that therefore it cannot be corrupted, nor come into danger of decay. Wherefore if a man would demand, What that is, which outwardly wasteth the body, I answer, that it is nothing but the element: but if a man would consider that which inwardly purgeth, I say, that it is a liuely vertue, yea, a vertue that is able to sanctifie, yea, a vertue and power that giueth immortallitie.

There-

Therefore the water in Baptisme, is in it owne propertie, a corruptible humor or liquor, but in mystery and spirituall meaning, a wholesome and healthfull power.

And even so verily the bodie and blood of Christ being outwardly considered, is a creature, subiect to change and corruption: and yet if a man consider, the vertue and power of the mystrie, it is life indeed, giuing immortalitie to such as be partakers thereof. Therefore the things, that are seene, and the things that are beleued, are not all one. For in respect that they are seene, they feede the corruptible bodie, they themselves being corruptible: but in respect that they are beleued, they feed our immortall soules, which shall liue for ever, they themselves being immortall.

The Apostle writing to the *Corinthians*, saith: *Know ye not, that all our Fathers were under the Cloud, and all passed through the Sea, and were all Baptized vnto Moses in the Cloud, and in the Sea, and did all eate the same spirituall*

D 3

meat,

1 Cor. 10.
1. 2. &c.

meat, and did all drinke the same spirituall drinke? for they drunke of the spirituall Rocke that followed them: and that rocke was Christ. Hence we perceiue, that the Sea and the Cloud both, did shew forth the kinde and figure of Baptisme, and that the Fathers of the former Testament, were Baptized in them, that is, in the Cloud, and in the Sea. Could the Sea, as it was seene and thought to be an element, haue in it the power and force of Baptisme? or could the Cloud, as it shewed forth the grossenes of some very thicke ayre, sanctifie the people? No verily: And yet we dare not, sith the Apostle spake in Christs name, say, that he spake not truely when he said, That our Fathers were baptized in the Cloud and in the Sea. And although that Baptisme, did shew forth and set out, the forme of Christs Baptisme, which at this day is vsed and ministred in the Church, yet no wise-man dare deny (vnlesse like a mad-man he will presume, to gainesay the Apostles words) but that it was Baptisme, and that our Fathers were therein and there-

thereby Baptized. Wherefore neither the Sea nor the Cloud, in respect that they were bodily substances, did shew forth or giue out the cleannesse of sanctification, but in respect that they did invisibly containe, the sanctification of the holy Ghost. For there was in them, that is, in the Sea, and in the Cloud, both a visible forme, which appeared to the bodily senses, and that not in an image or shew, but in veritie or truth? & inwardly there shined forth in them a spirituall power, which appeared not to the eyes of flesh, but to the sight and light of the minde or soule.

In like sort, the *Manna* that was giuen to the people from heaven, and the water also that flowed out of the Rocke, were corporall and bodily substances, and did corporally both feede the people, and giue them drinke also, and yet the Apostle, calleth that *Manna* spirituall meat, and that Water spirituall drinke. And why doth he that? Because there was in these bodily substances, a spirituall power of the Word, which did feede and giue drinke, ra-

1 Cor. 10.
3. 4.

ther to the mindes, then to the bodies of the beleevers. And though that meate and that drinke, did but shew forth the mysterie of that bodie and blood of Christ, which was to come (which Mysterie the Church doth at this day celebrate and administer) yet the holy Apostle S. Paul affirmeth, *that our Fathers did eate the same spirituall meate, and did drinke the same spirituall drinke.*

A man will perhaps aske, What he meaneth by this word (*the same*) I answer, that he meaneth the very selfe same thing, which the beleieving people doe at this day, eate and drinke in the Church of Christ. For wee may not vnderstand divers things thereby, because it is one and the selfe same Christ, who with his owne flesh fed in the Wildernesse, the people that were Baptized in the Cloud, and in the sea, and then made them to drinke of his blood, and that doth now in his Church, feede the beleieving people with the Bread of his body, and make them to drinke of the water of his blood.

blood. Which thing the Apostle intending to declare, after that he had said, *That our Fathers did eat the same spirituall meate, and did drinke the same spirituall drinke,* he presently added, *For they dranke of the spirituall Rocke that followed them, and that Rocke was Christ.* And this he doth, that so wee might vnderstand, that Christ was in the spirituall Rocke in the Wildernes, and gaue vnto the people there, the water of his blood: which Christ afterwards offred, even to the people of our age, that bodie that he tooke of the Virgin, and was hanged vpon the Crosse, for the salvation of the beleevers: from which bodie also he powdered forth great abundance of his blood, by which we should not onely be redeemed, but also made drinke thereof.

This verily is a wonderfull matter, seeing that Christ being incomprehensible & inestimable, had not as yet taken vnto him mans nature, nor tasted death, for the salvation of the world, nor had redeemed vs by his blood, & yet

1 Cor. 10.
4.

Psal. 78. 25.

yet that our Fathers, did in the Wilderness, by spirituall meate, and invisible drinke, eate his body, and drinke his blood, as the Apostle is a witnesse, saying ; *That our Fathers did eate the same spirituall meate, and did drinke the same spirituall drinke.* Wee must not here seeke out our own reason or way, by which this might bee performed, but faith must be vsed, if wee will know, what was done. For he, that now in the Church, doth by his Almighty power, spiritually turne, the Bread into the flesh of his bo lie, and the Wine into the Water, as it were, of his owne blood, he then also invisibly made, the *Manna* that was given from heaven to become his owne bodie, and caused the water springing or flowing out of the Rocke, to become his owne blood. Which thing, when *Dauid* did well perceiue, he by the holy Ghost, protested and plainly affirmed, saying ; *Man did eate the bread of Angels.* For it were a fond thing to thinke that, that bodily *Manna*, which was given to the Fathers, should feede the heavenly

venly Armies and multitudes of Angels: or that they doe eate any such meate, who are fed and fatted, as it were, with the dainties of Gods Word, here on earth, I meane Men. Verily the Psalmist, or rather the holy Ghost in the Psalmist sheweth, either what our fathers received in that heauenly *Manna*: or els what the faithfull people should beleue to be, in the mysterie of Christs bodie. In both of them certainly Christ is signified and set forth: which Christ both feedeth the soules of the beleeuers, and is the food and meate of Angels: and yet neither of them are done in corporall taste, or bodily feeding, but by the power of the spirituall Word.

And wee know, because the Evangelist hath declared the same, that the Lord Iesus Christ, before he suffered, *Tooke Bread, and gaue thanks, and gaue it to his Disciples, saying; This is my bodie which is given for you, doe this in remembrance of me. Likewise, he tooke the Cup, after he had supped, saying: This Cup is the New Testament in my bloud, which*

Mat. 26. 26.
&c.
1 Cor. 11.
23, &c.

which shall be shed for you. We see that Christ had not as yet suffered, and yet for all that he wrought or made, the mysterie of his bodie and blood: for we thinke truely that any faithfull man doubteth whether that Bread becomes Christs bodie, which he gaue vnto his Disciples, and said; *This is my bodie which is giuen for you:* or whether the cup containeth Christes blood, of which cup our Saviour Christ himselfe saide: *This cup is the New Testament in my blood, which shall be shed for you.* Therefore as he could, even a little before he suffered, turne the substance of the Bread, and the creature of the Wine, into his owne bodie, which should suffer, and into his owne blood, which afterwardes should be shed: so likewise was he able in the Wildernesse, to turne the *Manna*, and the Water that issued out of the Rocke, into his owne flesh and blood, although that a long time after, both his flesh was to be hanged on the Crosse for our sakes, and his blood to be shed for the washing away of our sinnes.

Here

Here also wee ought to consider, how we must vnderstand that which he himselfe saith : *Except yee eate the flesh of the Sonne of man and drinke his blood, yee shall not haue life in you.* For hee doth not say or meane, that his flesh, which afterwards hanged on the Crosse, should be cut in peeces and parts, and so be eaten by his Disciples, neither yet that his blood which hee should shed for the redemption of the world, should be giuen vnto his Disciples for drinke, because it should be a most wicked and horrible thing, for his Disciples either to drinke his blood, or to eate his flesh, as the vnbelievers did at that time vnderstand him. Therefore in the words following, he said to his Disciples, who did not vnbeleevingly, but in some measure of faith receiue Christs words, although they could not as then pierce and perceiue how those words were to be vnderstood: to them, I say, hee said ; *Doth this offend you ? What then if yee should see the Sonne of man ascend vp where he was before ? As though he should*

Ioh. 6. 53.

Ioh. 6. 61.
62.

should say : Thinke not I pray you, that you must either bodily eate my flesh, or bodily drinke my blood, or that my bodie must bee divided into parts to be eaten, or my blood distributed to be drunke, seeing that after my resurrection, yee shall see me to goe vp into heauen, with the fulnelle of my whole bodie and blood : and then shall ye vnderstand, that my very flesh shall not be eaten of the beleeuers, as the infidels suppose, but that the Bread and the Wine, being turned into the substance of my body and of my blood, the substance thereof shall be in a mystery received by the beleeuers. And presently he addeth ; *The spirit is it* (saith he) *which quickeneth, the flesh profiteth nothing.* He saith that the flesh profiteth nothing at all, after such a forme and manner as the vnbeleeuers vnderstood it, otherwise it giveth life, as the faithfull doe in a mystery receiue it. And why this is done, he himselfe doth manifestly declare, when hee saith : *It is the spirit that quickeneth.* Wherefore there is in this mysterie of the

Ioh. 6. 63.

the bodie and blood of Christ, a spirituall operation and working, that giveth life ; without the working whereof, these mysteries profit nothing at all, because they may indeed feed the bodie, but they cannot feed the soule.

Now then here ariseth a question, which while many propound, they say and affirme, that these things are done, not in a figure or mysterie, but in veritie and truth. Which while they affirme, they are found to goe against, and to gaine-say the writings of the holy Fathers. Saint *Augustine*, one of the chiefe Doctors of the Church, in his third booke of Christian Doctrine, writeth thus; *Except yee eate (saith our Sauour) the flesh of the Sonne of man, and drinke his blood, yee shall not haue life in you. He seemeth to command a wicked thing, and an ungodly act. Wherefore it is a figurative speech, commanding vs to communicate in the Lords passion, and sweetly and profitably to lay vp this in our memories, that his flesh was crucified and wounded for our sakes.*

*Aug. de doct
Christ. lib. 3.*

Ioh. 6. 53.

Ioh. 6. 66.

*Aug. ad Boni-
faca: epist.*

sakes. Here we perceiue, that this Doctor sayth and affirmeth, that the mysteries of the body & blood of Christ, are vnder a figure celebrated and received of the faithfull: for he sayth plainly, that it belongeth not to Religion, but is rather a wicked thing, carnally to eate Christs body, or to drinke his blood: into which fault they fell, who, not spiritually but fleshly vnderstanding the Lords words in the Gospell, *Departed or went backe from him, and went or walked no more with him.* The same Doctor writing in a certaine Epistle to Boniface the Bishop, amongst other things saith thus; *Truely we vse oftentimes to speake thus, that when Easter draweth nigh, that to morrow, or the next day after shall be the Lords passion, whereas he suffered so many yeares before, and verily that passion or suffering was done but once for all. Also on the Lords day, that we call Easter day, wee vsually say, this day the Lord rose againe, whereas indeed and truth, so many yeares are since he rose againe, alreadie past. And why is no man so fond and foolish, as to re-
prone*

prone vs speaking thus, as though we had
 lyed, but onely because wee name those
 dayes, according to the similitude and
 likenesse of these dayes, in which these
 things were done? Insomuch that it is
 called the very same day, which yet is not
 in deed the very same, but in the revolu-
 tion and turning about of the time is like
 it: and so also, that is said to be done up-
 on that day, by reason of the celebration
 and administration of the Sacrament,
 which is not done upon that day, but was
 performed long agoe. Was not Christ once
 offered about that time? And yet not-
 withstanding, he is not onely every feast
 of Easter, but even every day offered un-
 to the faithfull people, neither is hee to
 be deemed a lyar, who being asked of ano-
 ther man, answereth, that he is offered.
 For if the Sacraments had not a certaine
 similitude and likenesse of those thinges, of
 which they are Sacraments, they could
 not at all be Sacraments: and in respect
 of this very likenesse that they haue, they
 take the very names of the things them-
 selues. Wherefore, even as the Sacrament
 of Christs body is after a certaine manner

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Christs body it selfe, and the Sacrament of Christs blood, is after a certaine manner Christs blood, so the Sacrament of faith is faith.

Hence we perceiue that Saint Augustine saith, that the Sacrament is one thing, and the things whereof they are Sacraments, is another thing. Now the bodie, in which Christ suffered, and the blood that came out of his side, are the things of the Sacrament: but the mysteries by which these things are represented, he saith, they are the Sacraments of the bodie and blood of Christ, which are celebrated and administred, in remembrance of the Lords passion and suffering, and that not onely every yeare once, at or about the feast of Easter, but every day in the yeare. And although the Lord had but one bodie, in which he suffered once for all, and but one blood, which was shed for the salvation of the world, yet the Sacraments or elements signifying these things, haue taken the names of the very things themselves, insomuch that they are

are called the body and blood of Christ, being so called indeed, for the similitude and likenesse of the things which they represent and shew forth, even as the feast of Easter, which is observed every yeare, is called the Pascheover, and the resurrection of the Lord: whereas we know that the Lord ~~one~~ but once suffer, and but once rise againe, about that time. And albeit, that these very dayes, cannot now be revoked or called backe, because they are alreadie past, yet by their name and title are such dayes called, as in which, the memorie of the Lords suffering and resurrection is rehearsed and celebrated: and this is therefore done, because they haue a certaine resemblance and likenesse of these very dayes, in which our Saviour once suffered, and once rose againe: Whereupon we say, this day, or to morrow, or the next day, is the Lords passion, or resurrection, when as these dayes, in which these things were done, were passed many yeares agoe. So wee may say, that the Lord is offered, when the

1 Pct. 2. 21.

Sacraments of his suffering are celebrated and administred, whereas indeed he was but once for all offered vp in himselfe, for the salvation of the world, as the Apostle saith : *Christ hath suffered for vs, leaving vs an example, that we should follow his footsteps.*

For he saith not, that he every day offered himselfe, because he did it but once, but this he saith, that he hath left vs an example, which is daily presented and shewed forth to the beleevers, in the mysterie of the Lords bodie and blood, to the end that euery one that shall come or repaire thereto, may know that he ought to be made a companion with him in his sufferings, the image and liuely picture whereof, he doth, as it were tarry and wait for, to be exhibited vnto him, in the holy mysteries, according to the saying of the Wiseman in the Proverbes : *Commeſt thou to a mightie mans Table, marke diligently what things are set before thee, knowing that thou thy selfe must another time prepare such like things. To come to a mightie mans*

Pro. 23. 1.

mans table, is to be partaker of the Lords offering, or as we say, of the Lords Supper : and the making or considering of such things as are set before vs, is the sound vnderstanding or knowledge of the bodie and blood of Christ : whereof whosoever partaketh, he must know and remember thus much, that he ought to prepare such precious things, that so hee may become a follower of Christ in dying with him, the remembrance of whole death, he professeth and acknowledgeth, not onely in beleeving, but also in tasting.

Againe, Saint Paul writing to the Hebrewes, saith thus : *Verily such an high Priest it became vs to haue, as is holy, harmlesse, undefiled, separated from sinners, and become higher then the heavens : who needed not onely (as those high Priests) to offer vp sacrifice, first for his owne sinnes, and then for the peoples : for the Lord Iesus Christ did this once for all, when he offered vp himselfe. That which he did once, he doth now daily exercise and vse. For he once offe-*

Heb. 7. 26.
27.

red vp himselfe for the sinnes of the people: and this very selfe same oblation or suffering, is every day celebrated among the faithfull, but yet in a mysterie, that so that very thing which the Lord Iesus Christ offering vp himselfe once for all, hath fulfilled, may by the celebration and administration of the mysteries, be daily performed and done, for the remembrance of his death and passion. Neither yet is it falsely said, that the Lord in those mysteries is either offered, or suffereth, because they haue a certaine similitude or likenesse of his death and passion, whereof indeed, they are true, and liuely representations. Whereupon the very mysteries themselves, are called the Lords bodie, and the Lords blood, because they haue the name of that, or those things whereof they be the Sacrament.

Isidorus, O-
riginum sue
Etymologia-
rum lib. 6. cap.
de officijs, co-
lū 143. linea
28.

Isidorus in his Bookes which hee wrote of the true signification of words, saith thus: *It is called a sacrifice, as though a man would say, a holy fact or deed, because through mysticall prayer, it*

is

is consecrated and appointed, to, or for the remembrance of the Lords suffering. Whereupon, by his authoritie and commandement, we call it the body and blood of Christ, because that though it be made of the fruits of the earth, it is yet notwithstanding sanctified, and so become a Sacrament, Gods spirit working invisibly therein: the Sacrament of the bread and cup, the Grecians doe call Eucharistia: that is, if it be interpreted, Good grace, or thanksgiving. And what is better then the body and blood of Christ? Now the Bread and Wine, are therefore compared and resembled to the Lords bodie and blood, because that as the substance of this visible Bread and Wine doth nourish, and make cheerefull the outward man: So the Word of God, (which is the living or lively Bread) being once rightly partaked of, doth recreate and refresh the mindes of the faithfull. And this Catholike Doctor teacheth vs, that that same holy mysterie of the Lords passion and suffering, must on our behalves, or in respect of vs, be done for the remembrance of the Lords passion. And in

so saying, he declareth that the Lords passion or suffering, was onely once done, but that the remembrance thereof is continually represented vnto vs, in those same holy rites and solemnities. Wherevpon, both the Bread that is offered, though it be taken, from amongst the fruits of the earth, is yet notwithstanding, while it is sanctified, changed into Christs bodie : as also the Wine, though it flow out of the Vine, is yet notwithstanding, through the sanctification of the diuine mysterie, become the blood of Christ, not visibly indeed, but (as the aforesaid Doctor affirmeth) the holy Ghost invisibly working therein. Wherevpon also they are called, both the body and blood of Christ, because they are received, not as they are outwardly seene or beheld, but as they are spiritually made, or become vnto vs, Gods spirit working inwardly in vs. And because, that through the invisible power and grace, they are become a farre other matter vnto vs than visibly they seeme to be, hee therefore maketh a difference,

rence, while he saith, that the Bread and the Wine, are therefore compared and resembled to the Lords body and blood, because that as the substance of the visible Bread and Wine, doth nourish and make chearefull the outward man: so the Word of God (which is the living or lively Bread) being once rightly partaked of, doth recreate and refresh the minds of the faithfull. Now in speaking thus, he most plainly confesseth, that whatsoever outward thing is received in the Sacrament of the Lords bodie and blood, all that is fitted and applyed to the refreshing of the bodie. But the Word of God, which is the invisible Bread, being invisibly in the same Sacrament, doth through the partaking thereof, by quickening the mindes of the faithfull invisibly feed them.

The same Doctor also saith: It is a Sacrament, when it is celebrated or administered: as when a thing is so done, that the selfe same thing may be understood or perceived to signifie somewhat, which thing must also be holily received and taken. In saying these things, hee declareth that

*Isidorus, loco
supra citato.*

that every Sacrament, doth, in holy things, containe some secret or myſterie: and that it is one thing which appeareth viſibly, and that it is another thing, which muſt be taken or received inviſibly: And what Sacraments are to be celebrated amongſt the faithfull, he afterwards ſheweth, ſaying: *Now theſe are the Sacraments: Baptiſme, and Chriſme: and the Lords bodie and blood: which are therefore called Sacraments, becauſe under the vaile and coverture of bodily things, Gods divine power or vertue, doth ſecretly worke the efficacie or power of the ſaid Sacraments. Whence alſo it commeth to paſſe, that they are called Sacraments, of certaine ſecret powers, or holy ſolemnities in them.* And afterwards he ſaith: *In Greeke it is called a Myſtery, becauſe it hath in it a ſecret and hidden diſpoſition.* What are we taught by theſe words, but that the Lords bodie and blood are therefore ſaid to be myſteries, becauſe they haue a ſecret and hidden diſpoſition, that is to ſay, are one thing in reſpect of that which they outwardly ſhew forth: and

and another thing in respect of that, which invisibly they worke within? And herevpon also they are called Sacraments, because that vnder the vaile or coverture of bodily things, Gods heavenly power and vertue doth secretly, but yet faithfully and effectually, dispense, procure, and worke, the saluation, of all such as worthily and rightly receiue them.

By all the things, that hitherto haue beene spoken, we haue declared, that the bodie and blood of Christ, which in the Church are received, by the mouth of the beleeuers, are figures, according to their outward shew and visible forme, but that according to an invisible substance, that is, according to the power of the diuine Word, they are verily and in deed, the body and blood of Christ. Wherevpon we conclude, that as they are visible creatures, they feed the body, but that yet, throw the power of a more mightie and excellent substance, they doe both feed and sanctifie the minds of all faithfull people.

And

The sum
of this former
part.

And now let vs looke into the second question, & the purpose or drift thereof, and let vs see, whether that very body, that was borne of the Virgin *Mary*, that suffered, that was dead and buried, and that sitteth at the right hand of the Father, be the same which through the mystery of the Sacraments is daily received in the Church, by the mouths of the faithfull? Let vs enquire and see what *S. Ambrose* iudgeth concerning this matter. In his Booke of Sacraments, he speaketh thus; Truly it is a marveilous thing, that God did for the Fathers raine *Manna* from heaven, and that they were daily fed with food from heaven: whereupon it is said, *Man did eate the bread of Angels*. And yet for all that, all they which did eate that bread in the *Wildernesse*, dyed. But as for this meat which thou receivest, yea, this living bread which came downe from heaven, it ministreth and yeeldeth unto thee, the substance of eternall life: and whosoever eateth of this bread, shall not die for ever, because it is the body of *Christ*. Marke in what respect, this Doctor saith, that that

Ambro. sacra. lib. 1.

Psal. 78. 25.

Ioh. 6. 51.

that meat, which the faithfull receiue in the Church, is Christs body, for he saith: This liuing bread, which came downe from heaven, ministreth or yeeldeth the substance of eternall life. Doth it, as it is corporally taken, or as it is ground and chewed with the teeth, or as it is swallowed with the throte, or received into the paunch, doth it, I say, in these respects minister or yeeld the substance of everlasting life? No verily; for so it feedeth our flesh that shall die, neither doth it giue any incorruption, neither can it in that sense be truly said, That whosoever shall eate this Bread shall never die, for that which the body receiveth, is corruptible, and cannot by any meanes, performe this pleasure for the bodie it selfe, that it should never die, the reason is, because that looke whatsoever is it selfe, subject to corruption, is not powerfull, or sufficient, to giue eternitie. Wherefore in that bread there is life, but yet that life appeareth not to the bodily eyes, but is beheld with the eye of faith: yea, *that is the liuing bread indeed, which*
came

Ioh. 6. 50.
51.

came downe from heaven: and of which it is truly said, Whosoever eateth it, shall never die, and which is also, the Lords body.

Ambro. sacra. lib.

Againe, the same holy Doctor, speaking of the almightie power of Christ, saith thus; *Cannot the word of Christ, which was able of nothing, to make every thing that is, be strong and sufficient enough, to change things that are, into that, which they were not? for it is not a greater or harder matter to create and give new things, than to change the natures of things.* Saint Ambrose sayth, that there is a change made in that mysterie, of the bodie and blood of Christ, and that it is done marveilously and wonderfully, because it is done divinely and heavenly, and that it is done vnspeakably, because it is of it selfe incomprehensible. Now I would faine heare them, that will in this mysterie, take and vnderstand nothing, according to the hidden power that lyeth within, but iudge of the whole, according to that, which visibly and outwardly appeareth, I would faine haue these

these men, I say, to tell me, in what respect, the change is made in this myserie? If they will say, that it is made in respect of the substance of the creatures. I answered, that that cannot be so, for in respect of the substance of the creatures, looke whatsoever they were, before consecration, they are even the same afterwards: but they were Bread and Wine before, and therefore they remaine the same, which is proved because we see, that even when they are consecrated, they remaine in the same kinde and forme. Wherefore that which our faith looketh vpon, is changed inwardly, by the almightie power of the holy Ghost, and is it that which feedeth the soule, and ministreth or yeeldeth the substance of eternall life. Againe, the same Doctor, a little after saith: *Why doest thou here, in the myserie of Christs bodie, seeke for the order of nature, seeing that he, being the Lord God himselfe, was beside, and without the course of nature, borne of a Virgin?* Here the hearer, scholler, or learner riseth vp and saith; That, that is Christs body,

*Amb. loco
supra citato.*

Obiect.

Ans.

2 Cor. 5. 7.

dy, which is seene, and that, that is his blood which is drunke: and that wee must not inquire how it is made or become his body, but beleue & hold, and so it is become his body. I answer: Thou imaginest and supposhest, that thou thinkest well, but if thou diligently looke into the nature & force of the words, thou shalt see thou sayest nothing. For thou affirmest, both that Christs bodie is seene, and his blood drunke: and also that thou doest faithfully beleue it, to be Christs bodie and blood: but I say, that these speeches cannot stand together, because, if thou doest beleue it, thou doest not yet see it, *for we walke by faith, and not by sight.* And againe, if thou seest it, thou shouldest say I see it to be Christs very bodie and blood, and shouldest not say, I beleue it, to be Christs body and blood. But for as much as faith beholdeth that whole thing, whatsoever that whole thing it selfe be, and the eye of flesh apprehendeth or layeth hold of nothing, the Scholler or learned shall vnderstand (which is also the
 Doctors

Doctors meaning) that those things which are seene, are the body & blood of Christ, not in kinde and forme, but in vertue and power: wherevpon also he saith, that we must not in this matter, consider or behold the order of nature, but reverence and esteeme the high power of Christ, which maketh every thing, as he will, how he will, and into what he will, and createth that which was not, and being created, changeth it into that which it was not before.

The same Author addeth; *Verily, that is the true flesh of Christ, which was crucified, and which was buried: and therefore this mysterie, must be in deede, the Sacrament of that flesh: which thing the Lord himselfe publisheth, & proclaimeth, saying: This is my body.* O how diligently, and how wisely, is this distinction and difference made? Of the flesh of Christ, which was crucified, and which was buried, according vnto which also Christ himselfe was both crucified and buried, the Doctor saith, that it is the very and true flesh of

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Christ:

Amb. loco eodem.

De. 3. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Christ: but of that which is receiued in the Sacrament he saith; *It is indeed the Sacrament of that true flesh.* By these words, distinguishing the Sacrament of his flesh, from the truth of his flesh, or very flesh, in as much as in respect of the truth of that flesh, which he tooke of the Virgin, he said, that he was both crucified and buried. And whereas he said, that the mystery, which is at this day celebrated in the Church, is the Sacrament of that very and true flesh, in which Christ was crucified, he doth plainly instruct and teach the faithfull people, that that flesh, in which Christ was both crucified and buried, is not a mystery or Sacrament, but the truth of nature: and on the other side hee teacheth them, that this flesh, which now in a mysterie doth containe the likenesse of that flesh, is not that flesh in kinde or forme, but in a Sacrament; for in kinde and forme it is Bread, but in a Sacrament it is Christs very true body, as the Lord Iesus himselfe affirmeth, saying; *This is my body.*

Mat. 26. 26.
*Amb. loco
 citat.*

And

And the same Doctor in the words following, saith ; *What these words should meane, mentioned in Matthew, What shall we eate ? or what shall wee drinke ? the holy Ghost, hath in another place, and after another sort expressed by his Prophet, saying ; Taste yee, and see, how gracious the Lord is : blessed is the man that trusteth in Him.* Doth that same Bread thinke you being tasted bodily, or that same Wine being drunke corporally, declare and shew forth how sweet the Lord is ? No verily : for whatsoever it savoureth it is bodily, and delighteth onely the palate and throte. Shall we thinke that this is, to taste the Lord, to wit, to feele and savour some bodily thing ? No verily : for the spirituall tasting and favouring of the Lord stirreth vs vp, to haue little or no regard, yea, to be voyde, as it were of bodily favouring, and in that Bread, and in that drinke, to imagine or thinke of nothing corporally, but to feele and perceiue the whole spiritually, because *the Lord is a spirit*, and blessed is the man that trusteth in him.

Mat. 6. 31.

Psal. 34. 8.

Ioh. 4. 24.

Amb. loco
eodem.

And againe, afterwards he saith thus ;
*Christ is in that Sacrament, because it is
 the body of Christ : wherefore it is not bo-
 dily meate, but spirituall foode.* What
 could be spoken more plainly, more
 manifestly, or more heavenly ? for he
 saith ; *Christ is in that Sacrament :* and
 yet he saith not, that that Bread and
 that Wine is Christ, which if he should
 say, he should set forth Christ, as
 though he were corruptible, and sub-
 iect to mortalitie (which be it farre
 from vs to thinke, much more to
 speake) for it is certaine, that whatsoe-
 ver in that meate, is either bodily
 scene, or bodily tasted, all that is sub-
 iect to corruption. The Doctor ad-
 deth these words, *Because it is the body
 of Christ.* But perhaps here some man
 will stand vp and say : Behold he ma-
 nifestly and plainly confesseth, that
 that Bread and that Wine is Christes
 body. But withall marke I pray thee,
 how presently he addeth, *That it is not
 bodily meate, but spirituall foode.* Bring
 not with you therefore the sense and
 feeling of the flesh, for by that, nothing
 either

either is, or can be perceived in this mysterie. It is indeed Christs body, howbeit, not his bodily bodie, but his spirituall body. It is Christs blood, but not his bodily blood, but his spirituall blood. Wherefore nothing here is to be iudged, felt, or perceived bodily, but spiritually. It is Christs bodie, but it is not his bodie, bodily; and it is Christs blood, but yet it is not his blood, bodily.

Also afterwarde the same Father saith: *Whereupon the Apostle speaking of the figure of Christ, saith, that our Fathers did eate the same spirituall meate, and did drinke the same spirituall drinke: For the Lords bodie is a spirituall bodie, and the bodie of Christ is the bodie of the diuine spirit. For Christ is a spirit, as we reade in the Lamentations of Ieremie: Christ the Lord is a spirit before our face. He hath most plainly taught vs, how we should vnderstand the mystery, of the bodie and blood of Christ. For when he had said, that our Fathers did eate spirituall meate, and did drinke spirituall drinke, (whereas notwith-*

Amb. eodem l:co.

1 Cor, 10.

3. 4.

standing, there is none that doubteth, but that the *Manna* which they did eate, and the water which they did drinke, were bodily things) he addeth concerning the mysterie, which is now administred in the Church, shewing and determining in what respect it is Christes bodie: *For the Lords bodie* (saith he) *is a spirituall bodie.* Christ also is indeed God: and the body which he tooke of the Virgin *Mary*, the bodie that suffered, that was buried, that rose againe, was certainly a very and true bodie, and the same also remained visible and palpable, that is to say, might be seene and felt, but that bodie which is called the mysterie of God, is not bodily but spirituall: and if it be spirituall, then is it not visible or palpable, that is, it cannot be seene or felt. Herevpon blessed *Ambrose* addeth, saying; *The body of Christ is the body of the divine spirit:* Now the divine spirit is not any thing that is bodily, is not any thing that is corruptible, or any thing that is palpable, and may be felt. But this body which is celebrated and
ad-

administred in the Church, is, in respect of the visible kinde and forme, both corruptible and palpable. Tell me then how it can be said, to be the body of the divine spirit? Verily no other way, than in this respect, that it is spirituall, that is to say, in this respect, that it cannot be seene or felt, and therefore incorruptible.

To this very end, in the words following, he addeth, saying ; *Because Christ is a spirit, as we read, Christ the Lord is a spirit before our face.* By which words he plainly sheweth in what respect it may be counted Christs body, to wit, in respect that there is in it, the spirit of Christ, that is to say, the power of the divine or heavenly word, which doth not onely feede the soule, but also purge it and make it cleane. Wherefore the same Author saith afterward ; *To conclude, this meate strengtheneth our hearts, and this drinke maketh mans heart merry and ioyfull, as the Prophet saith.* It cannot be denied, but that bodily meate, doth after a sort strengthen mans heart, and bodily

Amb. eodem loco.

Psal. 104. 5.

drinke make his heart merry. But that the Doctor might shew what meate it is, and what drinke it is, of which he speaketh, he hath plainly and particularly added, *this meate and this drinke*. What meate doth he meane, or what drinke? Forsooth Christs bodie, the bodie of the divine spirit, and that it might be the more plainly vttered, he saith, *Christ is a spirit*, of whom it is read, Christ the Lord is a spirit before our face.

By all these places and speeches, it plainly appeareth, that we ought not, or cannot, take or perceiue any thing bodily, in this meate, & in this drinke: but that the whole matter must bee considered and weighed spiritually. For the soule (which in the place presently alledged, is meant by the heart of man) is not fed with bodily meate, or bodily drinke, but it is nourished, quickened, and made strong, with the Word of God. Which thing the selfe same Doctor affirmeth more plainly in his fifth Booke of Sacraments. *Not this Bread* (saith he) *which goeth into our*

our bodies, but it is that Bread of eternall life, which ministreth and yeeldeth substance vnto our soules. And the things following in that Booke or place, doe most manifestly declare that S. Ambrose spake not this of the common Bread, but of the Bread of Christs bodie, for he speaketh of that daily Bread, which the faithfull desire might be given them, and therefore he addeth; *If it be daily bread, why dost thou receiue it but once in a yeare, as the Grecians which dwell in the East, are wont to doe? Wherefore receiue that daily, which may daily profit thee: and liue so, that thou maiest be found meete and worthy daily to receiue it.* Wherefore it is manifest, of what bread he speaketh, to wit, of the bread of the body of Christ, which sustaineth and vpholdeth the substance of the soule, not in respect as it goeth and entreth into the body, but in respect as it is Bread of euerlasting life.

Thus you see, that by the authoritie of this most learned man, wee are taught, that that bodie, in which Christ suffered, and that blood, which

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hanging vpon the Crosse, he shed out of his side, doth very much differ from that body, which the faithfull doe daily celebrate and receiue in the mysterie of Christs passion, and from that blood, which is received by the mouth of the beleevers, seeing it is but a mysterie of that blood, in and by which, the whole world was Redeemed. For this Bread and this Wine, are not Christs body and blood, in respect that they are to be seene bodily, but in respect that they doe spiritually minister and yeld vnto vs, the substance of life. And as for that body, wherein Christ suffered once for all, it shewed forth no other kinde or forme, than that, in which it consisted and was. For it was truly and indeed the very selfe same, which it was when it was seene, which it was when it was touched, which it was when it was crucified, and which it was when it was buried. In like sort, the blood, that did gush and flow out of his side, did not appeare one thing outwardly, and cover or shaddow another thing inwardly : Wherefore the
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very blood of Christ, did flow from his very and true body : but now the blood of Christ, which the faithfull drinke vp, and his body which they eate, are one thing in kinde and forme, & another thing in signification. They are one thing in that they feed the body with bodily meate : and another thing, in that they sat & feed the soules and minds of men, with the substance of eternall life.

Of this thing Saint Hieronim, in his Commentary vpon Pauls Epistle to the Ephesians, writeth thus: *The blood and flesh of Christ is understood two manner of wayes: For either it is that spirituall and diuine flesh and blood, of which he himselfe saith, My flesh is meat indeed, and my blood is drinke indeed : or else it is put for that flesh which was crucified, and for that blood which was shed with the souldiers speare.* This Doctor hath made a distinction, concerning the body and blood of Christ, and this he hath done with a very great difference. For whilest that he saith, that the flesh and blood which the faithfull

Hieronim. in
epist. ad Eph.

Ioh. 6. 55.

full doe daily receiue, are spirituall things: and saith on the other side, that the flesh which was crucified, and the blood, which was shed with the Souldiers speare, cannot be affirmed to be spirituall or divine: he plainly declareth, that they differ so much as spirituall and corporall things, or visible and invisible things, or as divine & humane, doe differ one of them from another; and that therefore for as much as they differ one of them from another, both of them be not, neither indeed can be, one and the selfe samething. Now that spirituall flesh, which is received by the mouth of the faithfull, and that spirituall blood which is daily offered to be drunke of the beleeuers, doe without doubt differ from that flesh, which was crucified, and from that blood which was shed by the souldiers speare, as the authoritie of this present person alledged, doth witnesse. Wherefore they be not all one: For that flesh that was crucified, was made of the flesh of the Virgin, and was compacted or did consist, of bones and sinewes,

newes, and was besides distincted by the lineaments and proportions of the parts and members of mens bodies, and was through the spirit of a reasonable soule, quickned into his owne life, and fit motions agreeing thereto: But the spirituall flesh, which doth spiritually feed the beleieving people, in respect of the kinde or forme which it sheweth forth outwardly, doth, being made by the Artificers hand, consist of certaine graines of Corne or Wheat, and is not compacted of any sinewes or bones, nor distincted by any diversitie of members, nor made liuely by any reasonable substance, nor able to exercise any proper motions (for whatsoever in it doth minister or yeeld the substance of life, pertaineth to a spirituall power, and belongeth to an invisible efficacie, and to a heavenly vertue or force) but is indeed, in respect of that which is outwardly seene, farre differing from that which is beleaved in the mysterie. Besides that flesh of Christ which was crucified, did not shew any other thing
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outwardly, then that it was inwardly, because it was the very flesh of a very man, being also a very body in the kinde and forme of a very body.

1 Cor. 10.
17.

Furthermore, wee must consider, that there is figured by that Bread, not onely Christs owne body, but also the body of the people that beleue in him : wherevpon it is made of many graines of Wheate, because the body of the beleieving people, is through the Word of Christ increased, with many faithfull ones. Wherefore, as the Bread which is Christs body, is received in a mystery : so also, the members of the people, that beleue in Christ, are declared in a mystery. And as that Bread is said to be the body of the beleevers, not bodily, but spiritually : so must wee needs vnderstand it to bee Christs body, not bodily, but spiritually. So likewise in the Wine, which is called Christs blood, water is appointed to be mixed, and the one is not suffred to be offred without the other, to declare, that the people cannot bee without Christ, nor Christ without his people,

people, even as the head cannot bee without the bodie, nor the body without the head. Wherefore the water in that Sacrament, beareth the image of people, and representeth them. Therefore, if that Wine, being sanctified by the office and service of the Ministers, be turned bodily into Christs blood, the water which is mixed together with it, must of necessitie bee bodily turned into the blood of the beleeving people. For where there is but one sanctification, and by consequent one operation or working, yea, where there is but a like consideration, it must needs then there follow, that that mystery is like. But we see, that in the water, in respect of the body thereof, there is nothing turned, wherefore it followeth very well, that in the Wine there is nothing turned bodily: Whatsoever is set out in the water concerning the body of the people, the same is taken spiritually. Wherefore, whatsoever is shewed forth in the Wine, concerning Christs blood, the same must of necessitie be taken spiritually.

Againe,

Rom. 6. 9.

Againe, the things which doe differ one of them from another, bee not all one. That bodie of Christs which died, and rose againe, and became immortall, *dieth not now, neither shall death any more now beare rule over it*: for it is eternall and cannot now suffer any thing. But that which is celebrated and administred in the Church, is temporall, and not eternall, is corruptible, & not incorruptible, is in the way homeward, and not in it owne countrey: Wherefore they must needs differ one of them from another, and so by consequent are not all one: and if they be not all one, how is it said to be Christs true bodie, and his very blood? For if it be Christs bodie, and be truly so said to be (as if it be Christs bodie, it must bee his body in truth) and if it be Christs bodie in truth or truly, then it must needs be that bodie of Christs which is incorruptible, and impassible, and so by consequent eternall: Wherevpon also it must of necessitie follow, that that bodie of Christs which is celebrated and administred

mistred in the Church, must be incorruptible and eternall : but we cannot deny, but that that thing is corruptible, which being changed is divided into peeces, to bee received, and being broken or ground with the teeth, passeth into the body and belly. And yet this is one thing, which is done outwardly, and that is another thing which is inwardly beleeved through faith. That which belongeth to the senses of the bodie is corruptible; but that which faith beleeveeth is incorruptible. Wherefore that which appeares outwardly, is not the thing it selfe, but the image or representation of the thing, but that is the truth of the thing, and the thing it selfe, which is perceived & vnderstood by the minde.

Herevpon blessed *Augustine*, in his Exposition vpon *Iohns* Gospell, speaking of the body and blood of Christ, saith thus : *Moses also did eat Manna,*

Aug. in Iob. tract. 26.

so did Aaron, and so did Phinees : yea, many others did eat Manna in the Wilderness, who also pleased God, and yet

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*Aug. tract.
eodem.*

*1 Cor. 10.
1. 2. &c.*

are not dead. And why so? because they did spiritually understand, the visible food, they did spiritually hunger after it, they did spiritually taste it, that so they might bee spiritually satisfied and filled. For even wee also our selues, doe at this day receiue visible food, but the Sacrament is one thing, and the vertue or power of the Sacrament is another thing. Likewise in the words following: This is the Bread which came downe from heauen. Manna signified this bread: the altar of God also signified this bread. They were Sacraments: and are diuerse or differing one of them from another, in respect of their signes, but are equall and like, yea, all one in the matter that is signified by them. Hearken what the Apostle Paul saith; I would not haue you ignorant (brethren) that all our Fathers were vnder the Cloud, and that all passed through the Sea, and were all baptized vnto Moses, in the Cloud, and in the Sea, and did all eate the same spirituall meate, and did all drinke the same spirituall drinke. Verily they had the same spirituall both meate and drinke, but another

nother bodily both meate and drinke, for they had Manna, and we another thing, and yet they had the same spirituall thing that we haue. And the Apostle addeth: and they did all drinke the same spirituall drinke. They drunke one thing, and we another, but that was in respect of visible kinde or forme, and yet they both signified one thing by spirituall power. For how otherwise could it be the same drinke. They dranke (saith he) of the spirituall rocke that followed them: and the rocke was Christ. From thence came the bread, from thence came the drinke. The rocke was Christ in signe and figure, but the very and true Christ, is in word and in flesh. Againe, in the same place: This is the bread that came downe from heaven, so that whosoever shall eate of it, shall not dye: but yet he must eate that, which appertaineth to the vertue and power of the Sacrament, and not that onely which appertaineth to the visible Sacrament. And such a one is he as eateth inwardly, and not outwardly onely: and as eateth the same in his heart through faith, and not that pearceth or presseth it with his teeth.

Aug. tract.
eodem.

*Aug. in Ioh.
tract. 27.*

And in another place of his sayd Exposition vpon Iohn, bringing in our Saviours words, hee speaketh thus: Doth this offend you, that I said, behold, I giue you my flesh to eate, and my blood to drinke? What then if yee shall see the Sonne of man ascend up, where he was before? What meaneth this? Doth he by this speecch loose that which mooued them? Doth hee by so saying open that wherewith they were offended? Yea verily, and that fully also, if they could haue vnderstood it. For they thought, that hee would haue given his body, but he said that hee would goe up into heaven, and that whole as he was: as though he should say: When yee shall see the Sonne of man ascending up where he was before, at the least even then yee shall know, that hee will not giue his bodie after such a manner and fashon, as you imagine and fantasie: yea, and even then also yee shall vnderstand, that his grace is not consumed or eaten up by bytings and morsels. For the Lord himselfe saith: It is the spirit that quickeneth, the flesh profiteth nothing. And after that hee had vttered many words

words and sentences, he againe addeth: *Whosoever (saith the Apostle) hath not the spirit of Christ, the same is none of his. Wherefore it is the spirit that quickneth, the flesh profiteth nothing. The words that I have spoken unto you, are spirit and life. What meaneth this that they are spirit and life? That is to say, they must be spiritually understood. Hast thou understood them spiritually: then are they spirit and life to thee. Hast thou understood them carnally: yea even so are they spirit and life, but not unto thee.*

*Aug. tract.
eodem.
Rom. 8 9.*

By the authoritie of this Doctor, handling the Lords words, concerning the Sacrament of his body and blood, wee are plainly taught, that those words of the Lord must bee vnderstood spiritually, and not carnally, even as himselfe saith: *The words which I speake unto you are spirit and life: yea even those words verily which hee spake concerning the eating of his flesh, and the drinking of his blood: For he speaketh of those words where-with his Disciples were offended. Wherefore, to the end they might*

Ioh. 6. 63.

not be offended, the heavenly Master or Teacher, calleth them backe from the flesh to the spirit, and from bodily sight, to invisible vnderstanding. We see therefore in what respect that meat of the Lords bodie, and that drinke of his blood, are truly and indeed his bodie, and truly and indeed his blood, to wit, in respect that they are spirit and life.

Moreover, such things as bee all one, are contained in or vnder one definition. Now it is affirmed, of the very and true body of Christ, that he is very God and very man: God as hee was begotten of the Father from before all beginnings: and man, as hee was towardses the end of the world, conceived and borne of the Virgin *Mary*. But these things cannot bee said of the body of Christ, which by a mystery is celebrated and administered in the Church, and yet it is after a certaine manner knowne to bee Christs bodie: now that manner is in figure and representation, that so the truth, and the thing it selfe, may bee the

the better perceived.

In these prayers, which are sayd after the myſtery of the body and blood of CHRIST, and wherevnto the people anſwere, Amen, thus it is vttered with the Priests voyce : *Wee, that doe take or receiue the pledge of everlasting life, doe humbly beſeech thee to grant, that we may with a a manifest and plaine partaking, receiue that which we touch, in the image or representation of the Sacrament.*

Now wee know that a pledge and an image or representation, appertaine to another thing, that is to ſay, haue reſpect not to themſelues, but to another thing. For a pledge is a pledge of that thing, for the pledging whereof it is given, and not the thing it ſelfe, as likewise an image is the image of that thing, the likenesse whereof it doth represent or ſhew forth. For theſe things doe ſignifie the thing it ſelfe, whoſe picture and pledge they are, and yet for all that, they doe not very manifeſtly declare the things themſelues. Which ſeeing it is ſo, it

plainly appeareth, that this body and blood, are the pledge, and (as it were) the picture, or representation of a thing that shall be, to the end, that that which is now shewed by a similitude, may, in time hereafter to come, be, by manifestation, or manifestly revealed. Whereupon, I conclude, that if now they signifie, and in time to come shall make manifest, or lay open, that then, that is one thing, which is done and performed now, and that that is another thing, which shall in time to come, be manifested and layd open. Wherefore, that which the Church celebrateth and administreth, is both the bodie and blood of Christ, but yet as a pledge, and (as it were) the picture, or representation. But then it shall be the truth, when as now, not the pledge, nor the picture, or representation of the thing shall appeare, but the truth of the thing it selfe.

Also in another place of the sayd prayers; *We beseech thee Lord to graunt that thy Sacraments may worke that in vs, which they doe containe, that looke what*

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we now administer and receive in forme, we may also receive it in the truth of the things. He saith, that these things are celebrated and done, in shew & forme, and not in truth, that is, in similitude or likenesse, and not in the declaration of the thing it selfe. Now the forme and shew of a thing, and the veritie or truth of the selfe same thing, differ one of them from another. Wherefore that body and blood, which is celebrated and received in the Church, differeth from that bodie and blood, which is knowne to be now glorified in Christs bodie, thorow his Resurrection. And the former of these two bodies is a pledge and figure: and this latter is the very truth it selfe, for the former is celebrated and administred, till such time, as we may come to the other: but when wee shall once come to this latter, the former shall be remoued and taken away. Wherefore it appeareth, that they are by a very great difference fundred one of them from the other: yea, looke what difference there is betweene the pledge and thing for which
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the pledge is given, and betweene an image, or the thing whose image it is, or betweene the forme and shew of a thing, and the truth it selfe, so much difference there is, betweene the one and the other. Thus we see, that that myserie of the body and blood of Christ, which the faithfull doe now receiue in the Church, doth much differ, & is farre severed from that bodie, which was borne of the Virgin *Mary*, which suffered, which was buried, which rose againe, which ascended into heaven, and which sitteth at the right hand of the Father. For that which is celebrated & received, while we are in the way of this life, must be spiritually received and vnderstood; for Faith beleeveth the thing which it seeth not, & layeth hold of that which doth spiritually feed the soule, and make glad the heart, and giueth eternall life, and incorruption, whilest we looke not vpon that, which feedeth the body, or is pressed with the teeth, or is broken in pieces, but that onely which is spiritually received in faith: where-

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as that bodie, in which Christ suffered and rose againe, is his owne very body, which he tooke of the body of the Virgin *Mary*, which also was palpa- ble and visible, yea, and that after his Resurrection; even as he himselfe saith vnto the Disciples: *Why are yee troubled? and wherefore doe thoughts and doubts arise in your hearts? Beholde my hands and my feete, for it is I my selfe. Handle me and see, for a spirit hath not flesh and bones as yee see me haue.*

Luk. 24.
38. 39.

Let vs heare also what blessed *Fulgentius* writeth in his Booke of Faith; *Looke that thou doe most stedfastly beleeue, and at no hand doubt that the onely begotten Word of God became flesh, and offered vp himselfe for vs as an offering, and a sacrifice, of a sweet smelling savour vnto God. Vnto whom, with the Father, and the holy Ghost, the Patriarkes, Prophets, and Priests, did in the time of the olde Testament, offer vp Beasts and sacrifice them: and vnto whom also, with the Father, and the holy Ghost (with whom he is of one and the selfe same God-head) the holy Catholique Church being disper-*
sed

Fulgen. de fide.

Ephes. 5. 2.

A&.20. 28.

sed throughout the whole world, ceaseth not in faith, and loue, to offer up the sacrifice of Bread and Wine. For in those sacrifices of flesh and Beasts, there was a signification of Christs flesh, which even he himselfe being without sinne should offer for our sinnes: and of his blood also, which he should shed for the forgiuenesse of our sinnes: but in this sacrifice of Bread and Wine, there is a thankesgiuing for, and a remembrance of that flesh of Christ, which he offered up for vs: and of that blood, which he himselfe, being very God, did shed for vs: of which S. Paul speaketh in the Acts of the Apostles, and in the xx. Chapter of the said Booke, saying: Take heed vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Bishops or over-seers, to governe the Church of God, which he hath purchased with his owne blood. Wherefore there was in the former sacrifices figuratiuely signified, that that should be given to vs: but there is in this sacrifice evidently and plainly declared, what is given vnto vs. Now the Doctor in saying, that there was in those sacrifices signified, what should be

be given vnto vs, and that in this sacrifice, there was declared what was giuen vnto vs alreadie, he doth plainly declare, that as those sacrifices had the figure of things to come, so our sacrifice is a figure of things that are past. By which speeches he hath most evidently declared, what great difference there is, betweene that bodie wherein Christ suffered, and this bodie which is celebrated and administred in the remembrance of his passion, or death. For that bodie wherein he suffered, was his proper, and very or true body, having no mysticall or figuratiue matter in it: But this latter is a mysticall body, shewing one thing outwardly in figure, and inwardly representing another thing, through the vnderstanding and apprehension of faith.

Moreover, let vs adde and put downe one other testimony of that reverent Father, *Augustine*, which shall both warrant the truth and credit of our sayings, and make an end of our Oration and speech. In a certaine Sermon, which he made to the people concerning

Aug. de sacra. altar. Serm.

Esay. 7. 9.

ning the Sacrament of the Altar, thus he saith; The thing which you see on Gods Altar, you saw the same the night that is past: but as yet yee haue not heard, what it is, what it meaneth, and of how great a matter it containeth the Sacrament. The thing which you see is bread, and the cup, which thing also your owne eyes doe declare vnto you: but as concerning that wherein your faith requireth to be instructed, the Bread is the body of Christ, and the Cup is his blood. Truly this is shortly sayd, and it may be perhaps sufficient for faith, but yet faith alwayes needeth instruction; For the Prophet sayth, Vnlesse yee beleene, yee shall not vnderstand. You may peradventure say vnto me; Thou biddest vs beleene, but yet wee say, declare it vnto vs, that we may vnderstand. For such a thought may arise in some mans mind: We know from whom our Lord Iesus Christ tooke his flesh, to wit, of the Virgin Mary: hee being an Infant, did sucke, and was nourished, and did grow and came to mans age, he suffered persecution at the Iewes handes, he was hanged vpon a tree, he was killed, he was ta-

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ken from the Crosse, he was buried, the third day he rose againe, he ascended into heaven, even what day pleased him, thither he carried up his body, from thence shall he come to iudge the quicke and the dead, and he is there now sitting at the right hand of the Father. How then is the bread his body? and the cup, or that which is contained in the cup, how is it his blood? These things (good breibren) are therefore called Sacraments, because one thing is seene in them, and another thing understood: that which is seene, hath a bodily kinde, forme, and shew: but that which is understood, hath spirituall fruit. The reverend Authour in speaking these things instructeth vs, what wee ought to thinke and hold, both concerning the Lords owne bodie, which was borne of the Virgin *Mary*, and sitteth now at the right hand of G O D, and in which he shall come to iudge the quicke and the dead: and also concerning that body, which is set on the Altar, and whereof the people are partakers. That body is sound and whole, and is not divided by any cutting, neither

ther covered with any figures : but this body which is set vpon the Lords Table, is both a figure, because it is a Sacrament, and also as it is outwardly seene, hath a bodily kinde and forme that feedeth the bodie, but as it is inwardly vnderstood, it hath a spirituall fruit, which quickeneth the soule.

*Aug. de sa-
cra. altar.
serm.
1 Cor. 12.
27.*

And the same Doctor, minding to speake somewhat more plainely and manifestly, of this mysticall bodie, in the words following, saith thus; *If yee will therefore vnderstand what Christes body meanes, heare the Apostles, saying: Yee are the body of Christ, and members for your part. If then yee be the body of Christ, and members for your part, your mysterie is set on the Lords Table, and yee receiue the mysterie of the Lord. You answere, Amen, to that thing which you your selues be, and by so answering, you subscribe and consent to the same. Thou hearest then Christes body, and thou answerest, Amen: be a member of the bodie of Christ, that so thy Amen may be true and right. But wherefore is this done in bread? In this matter we will bring forth nothing*

nothing of our owne devise, let vs rather
 heare the Apostle himselfe utter his
 minde, when speaking of this Sacrament,
 he saith, *We that are many, are one bread,*
and one body, &c. This holy man
Augustine doth sufficiently instruct vs,
 that as Christs bodie is signified by
 the Bread which is set vpon the Altar,
 so also there is thereby signified by
 the bodie of the people that receiveth
 it, manifestly thereby declaring, that
 that is Christes proper or owne bodie,
 in which he was borne of the Virgin,
 in which he sucked, in which he suf-
 fered, in which he dyed, in which hee
 was buried, in which he rose againe,
 in which he ascended into heaven,
 in which he sitteth at the right hand
 of the Father, and in which he shall
 come to judge the quicke and the
 dead : Whereas that which is set vp-
 on the Lords Table, containeth the
 mysterie of the other, even as it doth
 likewise containe, the mysterie of the
 beleeving people, the Apostle him-
 selfe witnessing the same, and say-
 ing : *Wee that are many, are one bread,*
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I Cor. 10.
 17.

I Cor. 10.
 17.

and one body in CHRIST.

Your wisdom (most noble Prince) may perceiue and vnderstand, that I haue both by the testimonies of the sacred Scriptures, and by the sayings of the holy Fathers, faithfully alledged and layd downe, most euidently declared, and plainly prooved, that that Bread which is called Christs bodie, and that Cup which is called Christs blood, is a figure, because it is a mysterie: and also that there is no small difference, betweene that his body, which is so in a mystery, and that his body, which suffered and was buried, and rose againe, because in that was the very proper bodie of our Saviour, neither was there in it, any figure or signification, but the manifestation and plainnesse of the thing it selfe was knowne, as also the beleeuers at this day, doe desire the sight thereof: for that is our head, and when we see it, our desire shall be satisfied: *For he and the Father are one*, not in respect that our Saviour hath a body, but in respect of *the fulnesse of the Godhead*, which

Ioh. 10. 30.

Col. 2. 9.

which dwelt in Christ, as he was man. Whereas in this, which is celebrated and administred by a mystery, there is a figure not onely of Christs owne bodie, but also of the body of the people, that beleue in Christ: for it beareth the figure of both the bodies, that is to say, both of Christs body which suffered, and rose againe, and of the people, that are in Christ through Baptisme borne againe, and quickened from the dead.

Herevnto let vs adde also, that this Bread, and this Cup, which is called the body and blood of Christ, doth liuely represent or set out the remembrance of the Lords passion or death, even as hee himselfe hath sayd in the Gospell: *Doe yee this in remembrance of mee*: which the Apostle Paul expounding, saith: *So often as yee shall eate of this bread, and drinke of this cup, yee shall shew forth the Lords death till he come*. Here we are taught by our Saviour, & by the holy Apostle Saint Paul, that that Bread, and that Wine, which is set on the Altar, is there set

Luk. 22. 19.

1 Cor. 11.
26.

1 Cor, 13.
12.

for a figure or remembrance of the Lords death, to the end it might call backe to our remembrance, that which hath beene done in time past, that so wee being made mindfull of that his passion, might by it be made partakers of Gods gifts and graces, by which also wee are delivered from death, knowing this, that when wee shall come to the sight and beholding of Christ, we shall haue no need of such instruments and meanes, thereby to be put in remembrance, what his vnmeasurable and infinite goodnesse hath endured for vs : the reason is, because that *when wee shall behold him face to face*, wee shall be put in minde, not by any outward admonition of temporall things, but we shall behold him in the very contemplation and sight of the truth it selfe, and to be instructed how we ought to giue thanks to the Author of our salvation.

And yet I would haue no man thinke, that because wee speake thus, that therefore the faithfull doe not in the mystery of the Sacrament, receiue

ceiue the Lords body and blood, because faith receiveth that thing, not which the eye seeth, but that which the heart beleeveth: for it is a spirituall meate, and a spirituall drinke, spiritually feeding the soule, and giuing the life of everlasting fulnesse, even as our Saviour himselve commending and setting out this mystery, faith; *It is the spirit that quickeneth, the flesh profiteth nothing.*

Ioh. 6. 63.

Thus I being a man of very small gifts, and desiring to yeeld obedience vnto your Excellencies Commandement, haue presumed and vndertaken to dispute, or reason of no small matters: wherein I haue not followed the presumption of mine owne thinking or iudgement, but regarded rather the authoritie of the ancient Fathers: which, if your Highnesse shall allow, as spoken Catholiquely and Christianly, impute it I pray you to the deserts and worthinesse of your owne zeale and Religion, which was not ashamed (having for a while layd aside the glory of your Kingly magnificence)

cence) to demand an answer concerning the truth, of such a poore and base person as I am. But if happily these things shall not please and delight you, ascribe it vnto my folly and vnskilfulnesse, which could not effectually declare that which your Highnesse wished, and I my selfe greatly desired.

*Here endeth Bertrams Booke,
concerning the Body and
Blood of the Lord.*

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